Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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INTELLIGENCE.

Naples.

Some interesting extracts are given in late numbers of the Monthly Repository, from a narrative by Mr. George Kenrick, of a residence of four months, in Naples, during the last summer and autumn. Passing for the present, some particulars of his journey from Rome to Naples, we give an extract from the part in which he speaks more particularly of the ignorance, poverty and moral degradation of the mass of the people.

After surveying some of the curiosities of Naples and its vicinity, which it does not fall within my present design to describe, I proceeded, July 5th, to Sorrento, where I spent two months. This city is of the remotest antiquity, is the present seat of an Archbishopric, and, including a district of three miles in length and one and a half in breadth, called the *Piano* or plain of Sorrento, comprises a population of 25,000 persons, nearly all blindly attached to the Catholic superstitions, and involved in the most barbarous ignorance. In the part of the *Piano* most remote from the city, there are a considerable number of persons of property engaged in the wholesale trade in fruit, and the manufacture of gauze and silk goods who are respectable in their character, and manifest a primitive simplicity in their manners. But the inhabitants of the city of Sorrento resemble their Neapolitan neighbors. One of my fellow-lodgers was a priest, from whom I learned that there were one hundred ecclesiastics in Sorrento itself, and four hundred in the adjacent plain. The manners of the country and the construction of the houses are such, that every one knows how every one employs his time, and in a great degree the disposition and attainments of each individual. From the great heat of the climate, all windows and doors are kept open, most of the rooms are passages to other rooms, and it is the custom to enter into conversation without any introduction. I had opportunities, therefore, of knowing both priests and people. I found amongst the former a general easy good nature, without any assumption or airs of superiority, but the grossest indolence, ignorance, and insensibility to the distresses of others. I never saw either my fellow-lodger or any of his numerous brethren with a book in his hand, nor was *he*, at least, *possessed* of a single one, his Breviary excepted. Having no taste for parrots, canaries, cats, or fiddles, common pastimes of his brethren, he slept nearly the whole day. They are surrounded by a mass of ignorance, which they take no pains to enlighten, and of indigence, which they will not spare a farthing to relieve. One would suppose, that only to save themselves from the pain of ennui, they would employ a little of their time in teaching the children of the poor to read and write, and forming them to good manners; but on the contrary, the rising generation are entirely neglected, and are, in consequence, so rude and insolent as to be a public nuisance. A stranger walking the streets is liable to be called after and insulted by them. On one occasion a stone was thrown at me, and a German artist informed me, that while engaged in sketching from nature under the rocks, he had frequently stones and earth thrown down upon his head from the cliffs. One of his brother artists, he informed me, having just completed a four days' labour at Amalfi in this neighborhood, a youth who had long watched the progress of his work came behind him unobserved, and with a handful of mud completely destroyed it. When I had occasion to make little purchases in the town, I found myself cheated in the quality, the price, and the change, and my remonstrances were replied to with abuse. I was anxious to know whether this state of things was attributable to ignorance or not, and I found that although great numbers had either there or at Naples received the elements of knowledge, the means of further improvement were wholly withheld from them, from two main causes, the discouragement of the priests, and the expensive duty on the importation of books laid on by the government. I made diligent inquiry for any one who could shew me a book of any kind, and as the great mass of the population during the cooler hours of the day live in their balconies, exposed to view, if any one ever read, I must have seen it in the course of my stay. But the fact never once came under my observation during eleven weeks. I need scarcely add there is no shop in Sorrento in which any kind of book is exposed for sale. After I had been nine weeks in the place, two young men travelled that way bearing a large basket of books between them, containing some Saints' books, and a few wretched French romances in miserable type and paper.

I formed an acquaintance with the principal physician of the place. Unlike his neighbors, he possessed a few books, and we read Italian history together every evening. As we conversed freely upon various subjects, I was surprised that he never opened his lips upon the present state of his native country. I at length made direct inquiries, when, lowering his tone of voice, and speaking in French, instead of Italian, as before, he said, the state of the kingdom was most deplorable, and the worst was, that no one knew when he was safe in speaking his thoughts, for that spies were out in every direction. All confidence in one another was destroyed, since few had virtue to resist the bribe to betray a friend. Even the secrets of confession had been revealed by the priests, under a general dispensation from the Pope from their oaths of secresy, as far as regards political sentiments. "The insurrections and revolutions we have had, particularly the last two in 1819 and 1823, have swept away almost all our ablest men. And the few men of talent who remain alive, shut themselves up in the bosom of their families. We were wont to have social meetings in the evenings, but now they are all over. Every man is suspicious that his neighbor may be a spy. The priests are now the only favored class, and absorb all and return nothing. Here, for example, where there are so many poor famishing creatures, I never find a single priest that will do any thing for their relief." "But the kingdom of Naples." said I, "has always been exempt from the Inquisition?" "Even that boast," he replied, "is now taken away from us. For since the last insurrection, four years ago, the present King has constituted the Archbishops, the chief magistrates of the police, which is the very essence of an Inquisition. The police officers are governed by them in every step they take. And God forbid that you should fall into the hands of the Archbishops! However innocent you may be, your ruin is certain." I then inquired what was his opinion of the state of morals among the middle and lower classes. "Instead of caring for their families," said he, "they go about to the festivals of the patron saints in the villages round, and are guilty of intoxication and other vices. There are many who will drink seven, and some eleven or twelve bottles of wine at these festivals. These things shock and harass me," said he. "I finish my visits to my patients as quickly as possible. I am intimate with no one, but hasten home to the bosom of my family. But who can tell if even there spies may not be within hearing?"

Although there are plenty of priests, there is very little preaching at Sorrento. I heard one or two sermons. But they were such vapid declamations, with the constant repetition of the name of the patron Saint to whom the day was dedicated, that I preferred attending the service of the Church of England, performed by a clergyman in his own house. An entry in the books of the suppressed Convent of Augustines at Sorrento leads to some interesting but melancholy reflections: "Martinus Lutherus *sacrificium obtulit*"—*Martin Luther performed mass here* on such a day. The great Reformer, while yet a Papist, visited Sorrento, and engaged in turn with his brethren in the offices of the church. The mention of his name leads the mind to the melancholy reflection, that at the expiration of three centuries from the commencement of his labors, not a spark of the glorious light of the Reformation is to be seen in the great and populous kingdom of Naples. If the prospect is gloomy at Naples itself, the veil of night which overspreads the fair island of Sicily is still more impenetrable.

The excavations of Herculaeum and Pompeii, along with the noblest monuments of their superiority in the arts, have brought to light condemning proofs of the licentiousness and vice of the ancient Romans, which, while they fully justify the descriptions of the apostle of the Gentiles, seem designed by Divine Providence to teach us the inestimable value of the gospel, which proclaimed to the astonished heathen world the necessity of purity, temperance, and self-controul, in order to obtain the favor of the Deity. For a similar purpose for which these ancient cities have been preserved for two thousand years, so that they are now brought to light as if they had been buried yesterday,—we may conjecture that modern Naples is permitted still to remain preserved from the *destructive* effects of the light of reason and the air of freedom, to shew us how far corrupted Christianity can go in darkening the understanding and perverting the will, and thus to enhance in our eyes the value of the sincere word of truth.

DOCTRINAL.

Answer of a Hindoo.

The following article was received from Calcutta, in the form of a tract, by one of the recent arrivals from that country. It is the tract alluded to in the late communication of Dr. Tuckerman, relative to the state of religious affairs in the East.

Answer of a Hindoo, to the question, "Why do you frequent a Unitarian place of worship, instead of the numerously attended established Churches?"

I. Because the prayers read, worship offered, and sermons preached in he Unitarian place of worship remind me of the infinitely wise Ruler of this infinite universe, without ascribing to him, as Churchmen do, fellow-creator or co-operators equal in power and other attributes. My plain understanding, though it can comprehend the idea of fellow-creatures, is incapable of forming a notion of one or more fellow-creators, each equally possessed of omnipotence and omnipresence.

II. Because Unitarian prayer, worship, and preaching constantly put me in mind of the beneficial design kept in view by the wise and benevolent Author of all, in organizing the members of the animal body, such as bones, veins, vessels, limbs &c. and in preparing the manifold necessaries of life for our maintenance, as proofs of his gratuitous blessing and free grace; while in those Churches he is declared to have refused mercy and salvation to mankind until innocent blood was offered him to appease his wrath.

III. Because the Unitarian mode of worship exhibits how that infinite and Supreme author has designedly stationed the heavenly bodies, in systematic order, capable of paoducing and nourishing all the animal and vegitable objects under his divine control; while in those Churces that infinite being is represented as occupying a small space in this limited world, lying in a still smaller space in the womb of a virgin, subject to the control of his parents, though for a season, and daily performing the various annimal functions.

IV. Because I feel already weary of the doctrine of "Man-God"* frequently inculcuted by the Brahmuns, in pursuance of their corrupt traditions: the same doctrine of Man-God, though preached by another body of priests better dressed, better provided for, and eminently elevated by virtue of conquest, cannot effectually tend to excite my anxiety or curiosity to listen to it.

V. Because I have expressed my disgust, when I heard from the Brahmuns the incredible story that God appeared in the form of a party-coloured kite, to accomplish certain purposes. While I maintain the same reverence for the Divine Being, I must be excused believing a similar doctrine held forth in those Churches, as to the appearance of God, on another occasion, in the bodily shape of a Dove. I wonder to observe, that from a denial of the existence of God some are stigmatised with the term atheist; while others are highly respected, though they do not scruple, under the shield of religion, to bring the Deity into ridicule, by representing him in the form even of a common bird.

VI. Because having been accustomed in the schools, where the doctrine of the incarnations of a two-fold or even of a three-fold† nature has been solemnly preached, I perceive no novelty in the idea of a two-fold nature divine and human, as entertained and expressed in those Churches.

VII. Because in those Churches, the Holy Ghost is represented as the very God and not as the miraculous power of the Deity, at the same time that the language applied there to this person of the God-head such as "she was found with child of the Holy Ghost"—"The Holy Ghost shall come upon thee"‡ fully corresponds to the words and ideas used for the Deity in the western and eastern heathen mythologies, and consequently must be offensive to the feelings of those who ascribe to God purity and perfection.

VIII. Because the doctrine of the trinity inculcated in those Churches, consisting of God the Father, God the Son, and God the Holy Ghost, is defensible only on the plea of mystery; while the Trinity preached to us by the Brahmuns is a representation of the three principal attributes of the Deity in an allegorical sense, and does therefore deserve some momentary attention. The mind which rejects the latter as a production of the fancy, cannot be reasonably expected to adopt the former.

IX. Because Unitarians reject polytheism and idolatry under every sophistical modification, and thereby discountenance all the evil consequences resulting from them.

X. Because Unitarians believe, profess, and inculcate the doctrine of the divine unity—a doctrine which I find firmly maintained both by the Christian Scriptures and by our most ancient writings commonly called the Veds.

Such are my reasons for attending the Unitarian place of worship instead of the established Churches.

Chundru-Shekhur Dev.

* Munoo, Duttatruyn, Ram &c. &c. &c.

† *Nrisinghavutaruh*, mixed nature of man, lion, and God.

‡ The Virgin Mary.

The Exclamation of Thomas.

In the interesting little work by Mr. Greenwood, entitled "Lives of the Apostles," &c. there are some pertinent remarks on the subject of the Exclamation, of Thomas. After a allusion to the first doubts of the Disciples, and particularly of Thomas, on the subject of the Resurrection, he proceeds to relate the extraordinary occurrence, and to repeat the tender and touching rebuke of Jesus, by which the incredulity of this apostle was overcome. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing."

Startled, doubtless, by the sudden appearance of his Master, and affected too by the kind and assuring manner in which he is bid to satisfy his doubts completely, Thomas broke out into the exclamation of wonder and acknowledgment, 'My Lord and my God!' His doubts were entirely over come, his faith was now as ardent and lively as before his distrust had been cold; and his testimony to the reality of the resurrection is perhaps more valuable than any other single testimony, because it was rendered under such peculiar circumstances, and by one so honest and so sturdy in avowing his scruples, and so candid in resigning them.

The exclamation of Thomas, quoted above, has held so conspicuous a place, and been so often brought forward in theological controversy, that I must necessarily dwell for a moment on the consideration of its import. By many, though by no means by all of those who hold the doctrine of the perfect equality of the Son with the Father, it has been adduced as a scripture proof of that equality; as an acknowledgement by the apostle of the godhead and supreme divinity of Jesus Christ. To this interpretation of the passage, there seem to me to be insurmountable objections. In the first place, the question of the deity of Christ has no concern with the event. It was not to be satisfied of the deity, but of the resurrection of his Master, that Thomas required his appearance; and it was to convince him of that resurrection, that his Master condescended to appear to him. 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' Believe what? What the disciples had just told him, certainly, that they had seen the Lord, that he was truly alive, not that he was truly God. Secondly, it is difficult to conceive how the appearance of Jesus in a human form, just as he had always appeared before, and with bodily wounds, just as he had been taken from the cross, that is, as a man in all respects, could have convinced his disciple, and that disciple a Jew, that he was the eternal God. The miracle of the resurrection itself could not have had this effect, because Thomas had often witnessed the miracles of his Master, without once confessing that he was God; and no other evidence was at this time offered. Thirdly, if Jesus was on this occasion acknowledged to be God, it might be expected that the writer of the narrative should take some notice of the circumstance after relating this event: 'these are written, that ye might believe that Jesus is *the Christ, the Son of God*;' not God himself. Fourthly, the exclamation itself is abrupt, and without any connexion to determine precisely its meaning. It might not have been addressed to Jesus at all, but to God alone; or the first appellation might have been addressed to him, and the second to Heaven; it was an exclamation, in short, of wonder, of extatic gratitude, and just such a one as any of us would be likely to utter on witnessing a similar marvel; such, for instance as the resurrection of a dear friend from the grave. Fifthly, if the whole exclamation was really addressed to Jesus, the term God might well have been applied, according to known Jewish usage, and in its lower sense, to one who now had manifested undeniably that he was the Messiah, the Prince of Peace, the Son of God, and the King of Israel. Lastly, the answer of Jesus himself excludes the supposition that he was addressed as the Supreme God. For he said unto his disciples, 'Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.' Now this must mean, 'Because thou hast seen me here alive, after my crucifixion and burial, thou hast believed that I am raised from the dead; and it is well; but blessed are they who cannot have such evidence of the senses, and yet shall believe in the glorious truth, from your evidence, and that of your brethren.' He could not have meant, that they were blessed, who, though they had not seen him, yet had believed that he was God; because there is no connexion between the propositions; because the fact of the resurrection of Jesus cannot, to the mind of any one, be of itself a proof of his Deity; and, because no one thinks of requiring to see God, in order to believe that he exists. In conclusion, it must be remembered, that these considerations are so obvious, that they have been fully adopted by some of those who still have professed their belief, founded on other evidence, of the Deity of Christ.

MISCELLANY.

A passion for Power, hostile to the Genius of Christianity.

The following extracts are from the sequel to a Review of Scotts life of Napoleon Bonaparte, in a late number of the Christian Examiner.

We have aimed to show the guilt of the love of power and dominion, by showing the ruin which it brings on the mind, by enlarging on the preciousness of that inward freedom which it invades and destroys. To us, this view is the most impressive; but the guilt of this passion may also be discerned, and by some more clearly, in its outward influences; in the desolation, bloodshed, and woe, of which it is the perpetual cause. We owe to it almost all the miseries of war. To spread the sway of one or a few, thousands and millions have been turned into machines under the name of soldiers, armed with instruments of destruction, and then sent to reduce others to their own lot by fear and pain, by fire and sword, by butchery and pillage. And is it light guilt, to array man against his brother; to make murder the trade of thousands; to drench the earth with human blood; to turn it into a desert; to scatter families like chaff; to make mothers widows, and children orphans; and to do all this for the purpose of spreading a still gloomier desolation, for the purpose of subjugating men's souls, turning them into base parasites, extorting from them a degrading homage, humbling them in their own eyes, and breaking them to servility as the chief duty of life?"

* * * * * * * *

It is the part of Christians to look on the passion for power and dominion with strong abhorrence; for it is singularly hostile to the genius of their religion. Jesus Christ always condemned it. One of the striking marks of his moral greatness, and of the originality of his character, was, that he held no fellowship and made no compromise with this universal spirit of his age, but withstood it in every form. He found the Jews intoxicating themselves with dreams of empire. Of the prophecies relating to the Messiah, the most familiar and dear to them, were those which announced him as a conqueror, and which were construed by their worldliness into a promise of triumphs to the people, from whom he was to spring. Even the chosen disciples of Jesus looked to him for this good. 'To sit on his right hand and on his left,' or, in other words, to hold the most commanding stations in his kingdom, was not only their lurking wish, but their open and importunate request. But there was no passion on which Jesus frowned more severely than on this. He taught, that to be great in his kingdom, men must serve, instead of ruling, their brethren. He placed among them a child as an emblem of the humility of his religion. His most terrible rebukes fell on the lordly, aspiring Pharisee. In his own person, he was mild and condescending, exacting no personal service, living with his disciples as a friend, sharing their wants, sleeping in their fishing boat and even washing their feet; and in all this, pattern, knowing well, that the last triumph of disinterestedness is to forget our own superiority, in our sympathy, solicitude, tenderness, respect, and selfdenying zeal for those who are below us. We cannot indeed wonder that the lust of power should be encountered by the sternest rebukes and menace of Christianity, because it wages open war with the great end of this religion, which is the elevation of the human mind. No corruption of this religion is more palpable and more enormous, than that which turns it into an instrument of dominion, and which makes it teach, that man's primary duty is to give himself a passive material into the hands of his minister, priest, or king.

It has been said, that, if we thought about religion as it deserves, we should never think about any thing else; nor with strictness perhaps can we deny the truth of this proposition. Religious concerns do so surpass and outweigh in value and importance all concerns beside that, did they occupy a place in our minds proportioned to that importance, they would in truth exclude every other but themselves. I am not therefore one of those who wonder when I see a man *engrossed* with religion; the wonder with me is, that men care and think so little concerning it. With all the allowances which must be made for our employments, our activities, our anxieties about the interests and occurrences of the present life, it is still true, that our forgetfulness and negligence and indifference about religion are much greater than can be excused, or can easily be accounted for by these causes.

OBITUARY.

Jackman J. Davis.

Died, in St. Augustine, East Florida, on the 19th of February last, Jackman J. Davis, Esq. late of the U. S. Army, aged 32, The excellent character of the deceased, and the peculiar circumstances under which he died, may render appropriate this tribute to his memory from the Committee of the Charleston Unitarian Book and Tract Society.

Mr. Davis was dorn in Warner, N. H. where he resided until the age of sixteen, at which period he was sent to the academy at West Point, then comparatively in its infancy. Soon after leaving this institution, he received a commission in the army, and continued attached to the service in different capacites and on various stations until the time of his death. It is believed that no one, ever so remotely acquainted or intimately connected with him, would refuse a ready testimony to the unblemished integrity, the purity of manners, and the exemplary correctness in every particular, which marked his whole life. Few have been

known to resist with so much fortitude and perseverance the peculiar temptations of the sphere in which he moved. Standing aloof from the amusements and dissipation so alluring to the soldier in the time of peace, he sedulously cultivated his mind during his leisure hours, or gave himself up devotedly to the quiet enjoyments and duties of domestic life.

More than a year previous to his decease, he was attacked by the lingering malady which brought him to the grave. Although from the first aware of its fatal character, yet his high sense of duty induced him to try every expedient proposed to him by his skilful physicians, or affectionate friends, to effect a restoration to health. For this purpose he visited Charleston, S. C. in 1826, where the writer of this notice was so fortunate as to enjoy, for a short time, his acquaintance. Mr. DAVIS was then intensely engaged in the study of the Sacred Scriptures, with other doctrinal and practical writings. He was in full view of an approaching eternity, and employed the intervals of excessive pain and debility in the serious and deliberate search after religious truth. In so far as his attention had been formerly given to the subject, his sentiments had been Trinitarian, rather indeed by habit and assent, than from examination and conviction. But now, under circumstances every way calculated to prevent a prejudiced or precipitate judgment, he came to the decided conclusion, that the views of Scripture adopted by Unitarian Christians are founded entirely in the truth. In reliance on these principles he chose to die.—Nor were his convictions merely of a speculative nature; he resolved instantly to commence the practical course of a Christian. Although assured of the immense inferiority of Jesus to the Father, he yet reposed an implicit faith in his divine authority, and proposed to commemorate, on an appointed Sabbath, the love of his dying Master in the church of that denomination, whose sentiments he had found reason to espouse. Being disappointed by Providence in this intention, he soon after sailed for St. Augustine, in search of a still more mild and equable climate. Here he lingered for about a year, under circumstances every way calculated to attest the power of his newly adopted principles, and the native strength of his character. They both endured unto the end. For a greater portion of the time, he was separated from every member of his family, and found his lot cast among strangers, most of whom entertained very violent and unaccountable prejudices against the faith which he believed correct. As his last change approached, he was visited, at his own request, by a very zealous, but pious and worthy Presbyterian missionary, stationed at the place.

Actuated unquestionably by conscientious feelings, this gentleman took great pains to change the doctrinal opinions of the dying sufferer. On entering the room, he would inquire anxiously whether his sentiments Christ any nearer to him. "Sir," Mr. DAVIS would reply, "I have all along, I trust, found Christ near to me, but my sentiments are in no degree altered." At length his increasing debility induced the clergyman to desist from his otherwise kind importunities, and to confine his friendly attentions to devotional exercises alone.

At a time when clamors so entirely unfounded are raised and widely circulated against the efficacy of Unitarian principles in the most trying hour of existence, it cannot be deemed unappropriate to lay before the public this testimony of simple FACTS to the contrary. With his intellect strong and clear to the last, Mr. DAVIS expressed not the slightest doubt respecting the reasonable faith he had embraced, but died in full possession of its consoling and sustaining influences.

And yet, it is rather to record the triumphs of *religion*, than of any peculiar set of opinions, that we would propose the dying example of this excellent man. His soul rose above the atmosphere of merely controversial divinity, and clung instinctively to those solemn and everlasting relations which exist between the Deity and his intelligent but sinful creatures. He felt himself a sinner, and mourned over the conscious imperfections of his life. He dared not trust in the efficacy of a late repentance, nor pleaded his merits against the justice of his Creator. But he derived from Christianity such views of the mercy of God, as sustained his hope through the dark valley of the shadow of death. He was not only eager to listen to the devotions of others, but he would address himself personally to the Deity in fervent prayer. Though at times almost overcome by the thought of parting with his distant little children, and the loved companion who was favored with an opportunity to sooth his departing trials, yet he felt sufficiently the power of our religion to strengthen both himself and her, and would confidently anticipate the period of a blessed reunion with them all in heaven.—In short, his patience, his faith, his resignation, his piety, his participation of the blessed spirit of Christ, were so extraordinary, that even the spiritual friend, who had in vain endeavored to elicit from him an assent to another creed, as essential to his salvation, could not but express himself gratified at all that was *practical* and *apparent* in the spectacle which he witnessed, and liberally, generously professed his conviction, that "God must have been with him."

Over the grave of Mr. DAVIS, men of widely different complexions may gather salutary lessons. Let those of the same religious faith with his, derive from the circumstances of his decease fresh confidence in the excellency of their principles. Let their prejudiced opponents, awed by his calm but silent parting rebuke, pause in their career of exaggerated and injurious misrepresentations. And let the careless, irreligious votaries of the world be led to inquire, from the example before them, whether they are not missing their way to the truest happiness in life, and the fairest hope in death.

CHRISTIAN REGISTER.

BOSTON, JUNE 7, 1828.

ORDINATION AT BRIGHTON.

On Wednesday last, Rev. DANIEL AUSTIN, from the Theological School at Cambridge, was ordained Pastor of the First Congregational Society in Brighton. The services on the occasion were as follows:—Anthem; Introductory Prayer by Mr. White, of Littleton; Selections from Scripture by Mr. Francis, of Watertown; Original Hymn; Sermon by Mr. Stetson, of Medford; Original Hymn; Ordaining Prayer by Dr. Ware, of Harvard University; Charge by Dr. Ripley, of Concord; Right Hand of Fellowship by Mr. Burton, of East Cambridge; Address to the Society by Mr. Field, of Weston; Concluding Prayer by Mr. Whitman, of Waltham; Anthem; Benediction.

Mr. STETSON took for his text, Hebrews iv. 15. *We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

He commenced by observing that new duties devolve upon the friends of Christian truth in the present singular state of the religious world. In this age of excitement and inquiry, it becomes them to redouble their exertions, and carry on the unfinished work of the Reformation.

Jesus Christ appeared upon earth in the character of the great Reformer of the world. He has not, however, been generally viewed in this light, nor revered as holding this high office. He has been regarded as a Substitute and a Sacrifice, rather than as a Moral Guide and Spiritual Redeemer. But surely no higher or more glorious office can be ascribed to him than that of a *Teacher sent from God.* No influence can be exerted upon the minds and hearts of men more powerful than that which results from his *example. The imitation of his example* becomes therefore an appropriate topic of discourse on this occasion.

I. It is *possible* to imitate Christ. Men have thought that Christ's character is *supernatural*, and therefore not an object of from an erroneous view of the case. We are required to copy not the *preternatural* endowments, but the *moral* perfections of our Saviour. We are not expected to imitate him in his *power*, for this was miraculous, derived from God. 'I can *of mine own self* do nothing.' '*The Father* that dwelleth in me, he doeth the works.' Nor are we commanded to emulate his *wisdom*, for this too was imparted from on high. 'My doctrine is not *mine*, but his that sent me.' '*As my Father hath taught me*, I speak these things,' Jesus was the representative of the invisible God. The divine spirit was given to him without measure, and he was thus enabled to speak as never man spake, and to do mighty works that no man could do unless God were with him. But *power* and *wisdom* are not moral attributes, and, of course, they have nothing to do with that *moral* character which we are required to imitate. But 1,—We can imitate our Saviour, because it is our *duty*—and there is no such thing as an *impracticable* duty. 2,—Because, if we examine his character, we shall find no *single* virtue, no *separate* trait which is inimitable. Nay more--with reverence be it spoken,—every *part* of his character has been successfully imitated. To be sure, we have never seen, in any other individual, that splendid assemblage of qualities which illustrated our Saviour. But each *single* quality has, by different individuals, been exhibited in a high degree of perfection. That unbending moral courage, for example, which was so prominent a feature in our Lord's character, has been nobly exemplified by apostles, confessors, and martyrs. 3,—We may imitate our Saviour's example, because it did not result from his supernatural endowments, but from principles and motives which every Christian ought to possess.

II. In what *manner* may our Saviour's example be imitated? We cannot imitate him in every particular act and instance of his life. For his office was appropriate to himself alone, and the circumstances and relations in which we are placed at the present day, are also distinct and peculiar. Still, however, we can always ask ourselves, how would the blessed Saviour have acted in this case? Thus we are to imitate our Lord's example of washing his disciples' feet, not by literally performing the same office towards our brethren, but by imbibing the spirit of the act and precept, and by exhibiting the temper of humility.

III. The *advantages* of imitating the example of our Saviour. 1. It gives us a better rule of life than can be found in public opinion. 2. Our duty is often more accurately known from this example, than it can be from naked precepts. 3. The habitual contemplation of his pure and spotless character will elevate our moral taste and affections.

This is but a bare skeleton of a discourse which was full of excellent thoughts and sentiments embodied in striking and beautiful language.

The various services of the day were remarkable for their appropriateness and catholic spirit. We trust that the exhortations and encouragements will not be without their effects on the large assembly to whom they were delivered. We pray that the connexion which has been entered into with such entire unanimity, and under such favorable auspices, may be lasting and happy.

The following are the original hymns sung on the occasion.

To thee, great God, the song we raise,
To thee, who gav'st the power to praise;
Thy wisdom, love, and power we bless,
Great source of light and happiness!

Before thee now thy servant stands,
Waiting a blessing at thy hands:
Accept him, Lord—to thee he prays—
To thee he consecrates his days.

Grant him thy special grace to share,
And guard his flock with constant care:
Thou art his father and his friend,
On thee his highest hopes depend.

And when his days on earth are o'er,
When time to him shall be no more;
Receive him to thy realms above,
Great God of mercy—God of love.

—

Our God and Father! far from thee
Full oft thy erring children rove;
And plung'd in care's tumultuous sea,
Forget thy mercy and thy love!

But can a changing world afford
Peace to the longing, restless mind?
Ah no! we seek thy temple, Lord!
And there our hope and comfort find!

So the lorn dove forsook her nest,
And spread her wand'ring wing to roam;
But weary, stooping to her rest,
Turn'd to the ark, and found a home!

Bless thou thy servant! May he stand,
Accepted, in thy holy place!
The bearer of thy high command,
And the rapt herald of thy grace!

O bless thy people, Holy One!
On earth be all their sins forgiv'n;
And ere life's pilgrimage be done,
Reveal the promis'd dawn of heaven!

ORTHODOX CALUMNY.

Were we to take notice of all the instances of misrepresentation and calumny that we meet with in Orthodox publications, we should have but little room in our paper for more important matters. It is only *occasionally* that we take notice of the libels and slanders thus cast on Unitarians and their opinions, that our readers may be apprised of the true spirit of the Exclusive system. As a fair specimen of these calumnies, we copy the following communication from the Boston Recorder, of last week:

Messrs. Editors,—

The remarks of your correspondent, S. J. recall to my mind some thoughts which I myself formerly had on the same subject. I think I can help him to the first article in the Unitarian creed. I have found it among their writings, "*that* UNITARIANISM CONSISTS RATHER IN NOT BELIEVING."* This expression is contained in a letter from one of the earliest champions of the cause in America. Though others may not be willing to be bound by what perhaps inadvertently escaped from his pen,—inadvertently, as publishing what might be thought better concealed, yet it will not probably be denied that this constitutes a prominent feature of the system. Let those who would approve themselves unto God, remember that the religion of the Bible consists much in BELIEVING—"believing with the heart unto righteousness." "He that BELIEVETH, shall be saved: he that believeth NOT, shall be damned." Can that system be true which speaks a language so different from the Bible? L.

* See History of American Unitarianism: By Thomas Belsham, p. 44.

Our sentiments on the above gross misrepresentation are so well expressed by the Rev. Mr. Ware, in his address delivered at Kennebunk, in October last, before the York County Unitarian Association, that we gladly copy his remarks on this point. At the same time we would recommend this address to our readers as one of the ablest expositions of Unitarian Christianity.

If it were possible to state the leading features of the system I advocate without the express contradiction of any other doctrine, I should greatly prefer to do it. But this would be impossible. We cannot prove that God is One, without implying, in the very terms, that some have believed him to be Three. We cannot assert the one, without of course denying the other, which is the current doctrine. Whence it is that we have given occasion to those who dislike our opinions, to say, that Unitarianism "consists in not believing;" which, however, is a very unkind play upon words, and might with perfect justice be retorted. They do *not* believe that the Father is the only true God, that Jesus is but the Son of God, that man is born innocent. They do *not* believe that transubstantiation is a scripture doctrine, and that the Pope is the head of the church. We might make out a long list of denials like these, but we should be ashamed to say that it placed them among unbelievers. To say that the faith of one sect consists in not believing, because it denies the peculiarities of another sect, or of all other sects, is ridiculous in point of argument, and ungenerous in point of application. We rejoice to say, for ourselves, that our system *does* consist in "not believing" the articles of Trinitarianism and Calvinism, *so far as those systems are concerned;* but it consists yet more in *believing all the truths of the Bible, so far as they are concerned.* If we could find Trinitarianism and Calvinism there, we should of course believe them too.

In referring, in our paper of the seventeenth ultimo, to the third volume of M. *Constant*, "on Religion, its origin, changes and developements," an error escaped us, which was not noticed in season to be corrected, before the paper was published. The word, (*early*) was omitted in the second sentence, before worship. The volume lately published treats principally of polytheism, and refers particularly to the Theogony of Homer. *Constant* admits, that a religious feeling or sentiment is natural to man. But he seems inclined to the belief that it has generally led to the adoption of mistaken opinions and superstitious *forms* of worship. He supposes, that all the early religions of the world were idolatrous and polytheistical, because he finds their forms generally prevailing, in very remote ages. Others have contended, and not without great reason and evidence, that the primeval worship was founded in the belief of the divine Unity.

Rammohun Roy, the celebrated Hindoo reformer, has converted several of his countrymen to pure Theism, by recalling them to the antient text of their sacred books. He is endeavoring to bring them back to the primitive doctrine of the invisible Divinity, which the Asiatics probably derived from Noah. Eusebius has told us, also, that the doctrine of Christianity was not *new*, as some heathen philosophers objected in his time; but were believed and taught by Abraham and the early patriarchs, v. 12, "that God was one, was good as well as great, was holy, spiritual and benevolent; and that piety to God, kindness and justice to man, and sobriety and personal holiness, were enjoined in the first ages, as well as by Christ, who came to confirm the truths of the patriarchal religion."

It was likewise the declaration of Mahomet, "that idolatry was comparatively new, and that *Islam* was the creed of Abraham and the prophets."

"In the *Gheeta*, an ancient sacred Braminical book," says the reviewer of Constant, "the great God is sole, and distinct from all perishable beings; and the soul is represented as approaching the Deity by humility, purity and sobriety. Thus, we behold morality attached to religion and piety from the earliest times." "The elevated and philosophic doctrine of Theism has never been unknown in civilized countries, tho' much corrupted." Hence the importance of supernatural revelation to teach the true religion, and to bring men to the knowledge of the only true God, who is first and greatest, spiritual, infinite; the intelligent, designing, powerful cause of all; and possessed of all moral as well as natural perfections. We cannot explain the natural world, without resource to intelligence. "Without depth, and perhaps without prejudices, men become unbelievers. With a large degree of penetration, and from considerations of a higher order, we soon discover, beyond every thing material and visible, the secret action of the Divine Power. It will be manifest in every age, by the force of reason; but, in all ages, weak and uncultivated minds will be prone to superstition."

The Reviewer of *Constant* speaks with candor and intelligence, and is evidently a believer in the Christian revelation. He admits, "that man is naturally a religious being;" but he supposes, "that without supernatural communications from God, the whole world would be in great error and misapprehension on subjects of theology." In this, he agrees with many learned Christian writers, who contend, that any correct notions which Adam, Enoch, Noah, or Abraham possessed respecting God, his attributes and will, were derived from direct revelation, as much as the doctrines taught by Moses or Jesus. In a word, they believe, "that God spake to the fathers, in divers ways and at different times, by the holy prophets, and in later times by his Son," so called, because to him was given the Spirit without restriction, and he was anointed, as Isaiah said, "to preach glad tidings to the humble, to console the contrite in heart, to proclaim liberty to the captives; and Jehovah put his spirit upon him; the spirit of understanding and grace by the power of the Almighty, and thus has become the Head of the church, the first-born from the dead, and the CAPTAIN of our Salvation.

It has been suggested to us that an expression in our account of the meeting of the Unitarian Association in our last paper may lead to misapprehension. When we said that Dr. Channing 'was called by the President,' we meant that his name was pronounced, as is customary when a speaker rises. Dr. Channing's remarks were voluntarily offered. We should have noticed that the last resolution proposed by Mr. Higginson, was seconded by Rev. Mr. Hall of Northampton, who addressed the meeting in relation to the efforts which Unitarians were required by their own privileges, and the circumstances of the times, to make for the diffusion of their sentiments.

Fourth of July. Religious celebrations of this important anniversary have been common for several years past, in various parts of the country. This laudable practice should be encouraged; since there is no way, in which we can so well discharge our high duty as members of the nation, as by a grateful religious remembrance of this day. We fear that the celebrations of this anniversary are yearly becoming more marked by a forgetfulness of the signal benefits conferred on us by Providence. Born to the inheritance of freedom, and nursed up in the enjoyment of great civil privileges and blessings, we are liable, by the commonness of the blessing, to forgetfulness of our obligations. On this anniversary, let us then cherish the memory of the departed worthies who achieved our independence; let us examine and scrutinize our character as a people; that we may ascertain how far we are true to the high moral principles which governed and sustained our fathers in the struggle for liberty; and especially let us bring the offering of greatful hearts, to the great and merciful Governor of nations for his signal and continued goodness.

Independence of the Churches. The independence of many of our Congregational Churches has been, and probably still is, in a majority of cases, rather nominal than real. The members are generally bound by creeds, imposed on them by their ministers, and rarely act in religious affairs, from the unbiassed dictates of their own judgment and feelings. The orthodox clergy are, too generally, spiritual lords, grasping at power, and ruling the churches as with a rod of iron. There are, however some honorable exceptions, as well in regard to churches as to the clergy; and they deserve to be named with marked commendation. It should be stated, for the honor of the parties concerned, that, at the late Ordination of Rev. Mr. White, at Littleton, churches of different religious opinions were represented by their ministers and delegates, and that the procedings of the council were entirely harmonious. A circumstance should be stated also, in this connexion, in relation to the church in Lincoln, which shows, that whatever may be the authority and influence of the orthodox clergy over their churches generally, it is not universal. It appears that the minister of the church in Lincoln, was unwilling to attend the ordination, as requested, but that the church, notwithstanding the objections of their minister, voted that the church should be represented, and consequently elected two delegates, who joined the council of ordination without their minister.

ORIGINAL COMMUNICATION.

For the Christian Register.

MR. REED,—

I have observed several communications in your paper, on the subject of Kenrick's Exposition of the New Testament, now publishing by Messrs. Munroe & Francis; and confess myself wholly unable to enter into any of the scruples or apprehensions of your correspondents. Kenrick holds quite a distinguished place, I believe, among the English Unitarian critics. I am not aware that there is any thing very peculiar in his opinions, or rules of interpretation. But if there were,—what then? Why may we not have his book in peace, and read it like men, and believe just as much and just as little of it as each sees reason for?

Some wish that the work had been given to the American public, with omissions or alterations or additions. I am glad that the publishers of it would do no such thing;—that we are to have it, whatever it's worth, in its own form. I have no fondness for garbled editions. The American press has been more than enough disgraced already by such forthputtings. What is worth printing at all should be printed as its author meant it should be. Let every writer stand for what he is, and have a fair chance, and be tried on his own merits. Let those who make books, and put their names to them, be allowed to make them in their own way. We will judge of what they say. But we have no right to mutilate their words, or to say a different thing for them.

Others are afraid of being made responsible for the opinions contained in this work; because it is announced as "published at the recommendation of *many* of the clergy and laity." It must be a very singular book indeed, if it could not obtain as much of a recommendation as that. And if it could have obtained the recommendation of *all* the clergy, or the laity either, it must be a much more singular book still. Is there a commentary on the scriptures written, or likely to be written, in which no one can find any thing exceptionable,—a commentary, that will meet in every part with the approbation of every individual,—even in the narrowest sect that ever fenced in its enclosure on the great field of truth? For my part, I have never dreamed that any men, or body of men, were to be held accountable for the whole of what is asserted even in their most favorite authors; or that they must be supposed to believe the whole.

I am afraid that we Unitarians are growing very clannish, Mr. Editor, if a Unitarian book is to be hardly ventured abroad, without being subjected to the clipping and coloring, that may now happen to be in fashion. We are getting exceedingly fond of *uniforms*, methinks. There is altogether too much of "The march and the muster, the line and the charge," to suit my notions of liberty, or my love of peace. There is too much riding in troop, Sir. Perhaps some may choose to take their exercise, where there is less parade and less dust. B.

STATE LEGISLATURE.

SENATE.

On Friday, May 30, the standing committees were appointed. The Rev. Dr. Jenks was elected chaplain.

The Governor communicated letters received from members of the Senate who were elected Counsellors, declining the office.

On Saturday the second reading of the bill relative to the choice of electors of President and Vice-President, was assigned for consideration on Tuesday.

The Senate met the House in Convention, for the choice of counsellors.

On Monday, June 2, Hon. Samuel Lathrop was elected President pro tem.; Mr. Leland having obtained leave of absence for the remainder of the week.

Several petitions were presented, and some were taken from the files and referred to committees. The standing committees were announced.

On Tuesday, the Committee on the Militia, were instructed to inquire into the expediency of certain amendments to the militia laws. A Committee of inquiry on the revisal of the Pauper laws was also appointed.

On Wednesday the bill providing for the choice of Presidential Electors, was passed to be engrossed. The principal business of this day and of Thursday was of local interest.

HOUSE.

On Friday, May 30th, a petition of Andrew J. Allen was presented, praying for the privilege of hiring the projected Providence and Hudson Rail Roads, when completed, at a stipulated price, and under certain conditions and regulations.

The two Houses met in convention for the purpose of qualifying the Governor and Lieut. Governor elect.

On Saturday, May 31, a Committee of inquiry was appointed, respecting pilotage in Boston harbor. Sundry petitions were presented, which will be particularized in their more advanced stages.

The acceptance of the office of Treasurer, by Joseph Sewall, Esq. was communicated.

The two Houses met in convention, and elected from the people at large, the following gentlemen as Counsellors, for the ensuing year. Hon. Messrs. John Welles, John Endicott, Aaron Hobart, Joshua Danforth, Bezaleel Taft, Jr. Mark Doolittle, Timothy Fuller, Ezra Mudge.—The Hon. Mr. Welles afterwards declined the office, and the Hon Jonathan Phillips was elected to fill the vacancy.

On Monday, June 2, Petitions were received and disposed of. Some orders of inquiry were passed. The two Houses met in convention, and the Governor came in and delivered his speech.

The subjects alluded to in the speech were,—the appointments of county commissioners; the investigations respecting the State Prison; the Railway surveys; the state of the Treasury; the choice of electors of President and Vice-President. Some other topics of less interest were alluded to, which we cannot now particularize.

The subject of the Railways was urged, in the speech, with much earnestness, as was also that of the Treasury, and the choice of electors.

The speech of the Governor was committed to three persons, in preparation for the assignment of its different parts to appropriate Committees. Petitions were received and disposed of, and instructions given, to various Committees. Several orders were passed on petitions; and several petitions were referred to next session. The subject of amending the Militia laws was further considered.

The Electoral Bill passed to a third reading on Thursday.

Sundry petitions were committed.

SUMMARY.

Artillery Election. The anniversary of the Ancient and Honorable Artillery Company was celebrated on Monday last, with the usual religious services, military parade, and other ceremonies. An eloquent discourse was delivered by the Rev. Mr. Pierpont. The dinner by the Company at Faneuil Hall, was attended by a great number of guests, among whom were his Excellency the Governor, and many other officers of the State. After dinner, a variety of manœuvres were performed by the Company on the Common, and the Officers as usual were elected for the ensuing year, and received their commissions. *Adv.*

Harvard University. A meeting of the Overseers of Harvard University was held on Thursday in the Senate Chamber, at which his Excellency the Governor presided. Reports were made by the Committees appointed at the meeting in January last, and accepted. The committee for visiting the University, made a favorable report of the state of instruction and discipline, and of the proficiency of the students.

Rev. John G. Palfrey, of this town, was elected a member of the board, to fill the vacancy occasioned by the resignation of Rev. Dr. Foster of his pastoral office at Brighton. Notice was given of a vacancy in the board, occasioned by the resignation of Rev. Mr. Fiske, and a nomination list was opened.

The following committees were appointed, viz.—To visit the University, the Governor, and Messrs. Everett, Fuller, Hale, and Rev. Messrs. Gray, Codman, Lowell, Gannett, and Walker.—On the Library, Rev. Messrs. Holmes and Harris, and Messrs. Pickering, Savage, Welsh, Duncan, and Sprague, of Essex. On the Treasurer's accounts, Messrs. Welles, Quincy, and Adan.

Mr. Gray, as a member of the Corporation of the College, stated unofficially, that the Corporation had made no choice of a President; that the duties of that office are discharged by the Rev. Dr. Ware, the senior member of the immediate government; that the Corporation, before making the appointment, proposed making some different arrangement of the duties of the office; that they had not had time to do this, and to agree upon the person who should be appointed; and that, probably, no appointment would be made, in season to be submitted to the Overseers for their confirmation at the present session of the Legislature.

We understand the Senior Class of Harvard University has presented two Silver Waiters—the Junior two silver Pitchers—the Sophomore two silver Cake Baskets—and the Freshmen, a silver Cup—to President KIRKLAND. *Pal.*

We understand that the Rev. Alva Woods, Professor of Mathematics and Natural Philosophy in Brown University, has resigned his chair, having accepted the Presidency of Transylvania University, at Lexington, [Ken.] The vacancy occasioned by the resignation of Professor Woods will not probably be filled before Commencement. *Prov. American.*

Thunder Storm. There was on Thursday morning, about 4 o'clock, a violent and long continued thunder shower. The flashes of lightning were extremely frequent and vivid. The dwelling house of Mr. Barnard, in South-street, was struck, but no person was hurt, and the injury to the house was inconsiderable. The top of one of the chimneys was thrown down, and traces of the lightning are perceivable on other parts of the house, and on the gate.

Dinner to Mr. Webster.—A public dinner was given on Thursday, in Faneuil Hall, to the Hon. Daniel Webster, by a large number of his constituents, who were desirous of testifying in this public manner their respect for his public and private character. The spacious hall was handsomely decorated for the occasion, and it was filled with guests, who were gratified with the opportunity of meeting their distinguished representative, and of expressing their confidence in him, and their gratitude for his many and most valuable public services.

John Cramer, Esq. has received a verdict of $3650, for a case of libel, against the editors of the Albany Daily Advertiser. It originated in a publication, by which Mr. Cramer lost his election, as senator of the fourth district.

Chief Justice Savage, of New York, has declined the appointment of Treasurer of the U. States, and has returned his commission to the President. It is not creditable to the State of New York, that the important office of Chief Justice should have so low a salary attached to it, that the person who fills it should make a pecuniary sacrifice, in declining to accept a clerkship in one of the departments of the United States' Government. *Adv.*

APPOINTMENTS *by the President of the United States, by and with the advice and consent of the Senate:*—Beaufort T. Watts, of South Carolina, to be Secretary of Legation at St. Petersburgh. Edward T. Taylor, of Virginia, to be Secretary of Legation to the Republic of Colombia. James Webb, to be Judge, William Allison McRea, to be Attorney of the U. States, and Henry Wilson, to be Marshal, for the Southern Judicial District of Florida; Adam Gordon, to be Marshal of the West District, and James G. Ringgold, of Georgia, to be Attorney, of the United States for the Middle District.

Canal Revenue. The Albany Argus of June 3d says, that fifty-five thousand seven hundred and thirty-seven dollars were received for toll, by John B. Staats, Esq. Collector at Albany, during the months of April and May.

In 1820, Bangor, Me. contained 1221 inhabitants—1825, 2002—1828, it has 2500, including 930 scholars, between the age of 4 and 21.

The cultivation of Potatoes has been introduced at the Grecian Islands by an Irishman named Stevens—and promises to supply the Greeks with food. The President of Greece has declared his gratitude to him.

The Baltimore Grand Rail Road is to be commenced on the 4th of July—and will proceed probably at "double quick time"—like their laying of Gas Pipes.

English Tax on Foreign Wool. Considerable excitement appears to exist in England, in consequence of an application to Parliament, by the landed interest, for higher duties on foreign wool. The manufacturing and mercantile interests are considered as greatly endangered by such a movement; as the tendency would probably be, to give a great and fatal advantage to the continental manufactures, and to drive the woollen manufacturing from the country.

Anti-Masonic Newspapers. A correspondent of the Boston Palladium names thirty-one papers, in the different States, which pursue an avowed course of opposition to Masonry. Some of them have been established avowedly for the sole purpose of exposing what are considered the impositions, the evils and abuses of Masonry.

The Boston Daily Advertiser gives the following foreign intelligence.

Latest from England. We have received our files of London papers, by way of New-York, to April 29.—The London Courier of that date says of the conjectures relative to the destination of the expedition preparing in the French ports, and the assertion that it was designed to proceed to Algiers, "to this assertion we have the power of giving the most positive and authentic contradiction. Algiers is not, and never was, its object. But it was thought advisable that preparation should be made in case any joint expedition being determined upon between the three powers, to accelerate the evacuation of the Morea; and this was and is its sole object. We have also the happiness of being able to add, that the most cordial understanding subsists, also between them and Austria and Prussia."

Latest from France. We have received by the packet ship Don Quixote, from Havre, Paris papers to April 30. The French Chamber of Deputies was engaged in discussing a law for the regulation of elections, designed to exclude the influence of the Government, in controlling the suffrages of the electors. Gen. Lafayette ascended the tribune, apparently for the first time this session, and made a speech in favor of the law. His speech excited a strong interest, and on returning to his place he received the felicitations of his numerous friends, on the left of the chamber.

The papers contain very little news. A letter from Vienna, dated April 15, says—it is considered certain that the Russians passed the Pruth yesterday, to take possession of the municipalities of Moldavia and Wallacha. Twenty-five thousand Russians will pass this river, and will remain on the footing of peace. The grand army will pass the Danube near Gerlatz, to direct themselves along the Black Sea, upon Varna and Constantinople. It will be after the passing of the Danube, that the whole army will be placed upon the footing of war. But it is hoped that the Porte will yield to the demands of the allies, before the passage of the Danube.

The Greeks have withdrawn from Scio, leaving it in possession of the Turks. Col. Fabvier, with 635 men, was taken off the island by the French frigate Fleur de Lis, and conveyed to Syra.

The French expedition from Marseilles still remained in a state of suspense. The thirty-two merchant vessels, chartered by the government, remained in port, ready to set sail.

The following abstract of the principal news by the late arrivals, is from the Massachusetts Journal of Thursday.

ENGLAND. The bill for the repeal of the Test and Corporation Acts passed the House of Lords on the 28th of April, without division, and was sent back to the Commons. The following is the form of declaration to be made in lieu of the sacramental test; the passages in *italics* are the amendments, and introduced since the former printing of the bill:

"I, A. B. do solemnly *and sincerely testify and* declare, *upon the true faith of a Christian*, that I will never exercise any power, authority or influence which I may possess by virtue of the office of ————, to injure or weaken the Protestant Church as it is by law established *in England*, or to disturb *the said church, or the bishops and clergy of the said church*, in the possession of any rights or privileges to which *said church, or the said bishops and clergy are, or may be* by law, entitled."

The *Courier Francois* contains a report that M. Roy, Minister of Finance, has tendered his resignation to the King.

M. de Chabrol will probably go ambassador to Turin.

M. Martin Lafitte, one of the first merchants of Havre, has been elected Deputy, by the College of Yvelot.

Mr. Hoffman, the most distinguished editor of the *Journal des Debats*, died at Paris, on the 6th April.

Letters from St. Petersburg of the 12th April, say that Vice-Admiral Moller has been appointed Minister of Marine; the Marquis of Traversay, who has hitherto discharged that office, remains in the Privy Council. Prince Menchikoff is appointed Vice-Admiral. Count Nesselrode is appointed Vice-Chancellor.

Greece. The President has decreed the establishment of a counsel of war, whose duties it shall be to examine and approve of every thing relating to the military operations and service.—He has also appointed a counsel of ministers to regulate foreign affairs, navigation, and commerce.

Missolonghi and Anatolico are on the point of surrendering to the Greeks. Prevesa and Arta cannot make a long resistance.

Mavrocordato is in the island of Crete, engaged in organizing the administration.

Ibrahim Pacha is still at Modon; but he will shortly depart for Egypt.

Letters from Corfu, of April 5, announce the arrival there of three British ships of war, the Wellesley, Revenge, and Ocean, with 6,000 troops from Lisbon and Gibraltar.

It is reported that Hussey Bey and Halem Effendi, are two of the Ottoman Plenipotentiaries expected at Corfu to treat for the pacification of Greece.

Portugal. Don Miguel has appointed Count d'Asseca, Portuguese ambassador to Paris, in the place of M. Barbosa. The duke d'Lafoens is also appointed envoy to the English court, in the room of the Marquis de Palmella.

Vienna, April 17. The Count de Rezenda, Brazilian Ambassador to our court, sets out today for London, in order to confer with Count Itabayana, envoy of Brazil to England, on the subject of the late events in Portugal, and also, at all events, to take measures for preserving inviolate the rights of Don Pedro. The Marquis de Barbacena has already sailed from London for Rio Janeiro, to inform the Emperor of what has occurred. Some persons suppose that Don Pedro will forthwith visit Portugal, and revoke his gift of that crown to his daughter Maria da Gloria.

A bank is about to be established at Warsaw, Poland, with a capital of fifty millions of florins; an Exchange is also about to be built at Warsaw.

MARRIAGES.

In this city, on Sunday morning, Mr. Lendall F. Tarbell to Miss Sarah F. Berry.

In Randolph, on Tuesday evening, Mr. John J. Soren, of Boston, to Miss Fanny Wales, daughter of Dr. John. Wales, of the former place.

In Salem, Mr. Barnard Baron to Miss Frances Powell.

In Roxbury, William M. Durant, of Boston, to Miss Susannah Lincoln, eldest daughter of Mr. Warren Marsh.

In Brookline, Mr. Benjamin Hastings to Miss Betsey Gould.

In Lynn, Mr. George F. Noble, of this city, to Miss Mary Winship.

In Walpole, Mr. Nicholas Wentworth, of Medway, to Miss Sally Fales.

In North Bridgewater, Mr. Joseph S. Packard, merchant, to Miss Sally S. Tribou.

In East Bridgewater, Mr. John W. Jenkins, to Miss Ruth T. Reed.

In Nantucket, Mr. John U. Stevens, of Boston, to Miss Sarah S. Dayton.

In Heath, Rev. Joseph Kirkland Ware, of Palmer, to Miss Clarissa Leavitt.

In Manchester, Vt. 28th ult. Winslow C. Watson, Esq. counsellor at law, to Miss Frances B. Skinner, daughter of Chief Justice Skinner, late Governor of that State.

In New-York, Mr. John Fisher Sheafe, of Portsmouth, to Miss Mary, youngest daughter of Robert Lenox, Esq. Lieut. E. O. Blanchard, of the U. S. Navy, to Miss Eliza A. Bennett.

DEATHS.

In this city, Mr. John B. Lawrent, aged 55.—On Sunday morning, Capt. Samuel Child, aged 49. Mr. Nehemiah Cutter, aged 75.

On Saturday last, Miss Augusta Bartlett Lincoln, aged 21, daughter of Mr. Bradford L.

In Waltham, 27th ult. Mrs. Ann, wife of Capt. Nathaniel Maynard, aged 28.

In Dorchester, Mr. Benjamin Franklin Crehore, aged 29.

In Beverly, on Sunday last, Mrs. Ann Leach, aged 95, relict of Capt. Nathan L.

In Haverhill, on the 22d May, Mr. Joseph Harrod, formerly of Boston, aged 80.

In Salem, Mary, wife of Mr. Thomas Taylor, aged 41.

In Ipswich, suddenly, Mrs. Elizabeth Lord, wife of Mr. Josiah Lord, and daughter of the late Mr. Wm. Lummus, aged 30.

In Sterling, Dr. John Gordon, aged 63.

In Petersham, Mr. Joseph Sprague, aged 90.

In Providence, on Saturday, Mrs. Deborah Richmond, aged 61.

In Sandwich, 1st inst. William Russell, aged 20 months, only child of Mr. Wm. H. Fessenden.

In Berwick, Col. George Hobbs, aged 29.

In New-Haven, Mrs. Elizabeth Ann Morse, aged 61, widow of the late Rev. Dr. Jedediah Morse, and grand-daughter of Rev. Dr. Samuel Finley, a former President of Princeton College.

NOTICE

To the Patrons of the "Old-Hampshire Post."

The proprietor of the Christian Register thinks it expedient to repeat the names of those towns, through which an agent will shortly pass, to ascertain who, of the late subscribers to the *Old Hampshire Post*, will transfer their patronage to the Register.

Names of the Towns.

Springfield; Northampton; Hatfield; Hadley; Deerfield; Northfield; Leicester; Goshen; Worthington; Williamsburg; Chesterfield; Belchertown; Pelham; Brookfield; Barre; Bernardston; Gill; Shelburne; Charlemont; New-Salem; Sunderland; Amherst; Heath; Colerain; Petersham; Conway; Greenfield.

If any of these towns should be omitted in the route of the agent, notice will be given.

We have ceased sending the paper to those gentlemen in other towns, who by returning a copy of the paper have signified that they do not wish to become subscribers. The number of such, is, as yet comparitively few,—less than we anticipated—and though we venture to express the hope, that those who continue to receive the paper have concluded to patronize it, yet if any such have determined otherwise, we would again request it as a favor, that they will enclose a copy with the name of the individual and the town, to this office, directed "Christian Register, Boston."

HOUSE FOR SALE.

A NEW House, eligibly situated in Milton place, will be sold at a fair price and on favorable terms of payment. Inquire at this Office. June 7.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.

May 1828.

NEW BOOKS.

JUST published, by *Bowles & Dearborn*, 72 Washington-street,—A Discourse delivered at the Installation of the Rev. MELLISH IRVING MOTTE, as Pastor of the South Congregational Society in Boston, May 21, 1828. By William Ellery Channing.—LETTERS ON THE LOGOS. By Charles W. Upham, Associate Minister of the First Church in Salem.—A Sermon on the Introduction to the Gospel of St. John. By Samuel Gilman, of Charleston, S. C. Second edition.—*As you sow, so must you reap.* A Sermon preached at the ordination of the Rev. Samuel Presbury over the Second Congregational Society in Northfield, Mass. Feb. 27, 1828. By John Pierpont. Second edition.—A Discourse delivered in Bedford, April 30, 1828, before the Middlesex Bible Society. By Convers Francis. Published by request.—Also, Lives of the Apostles. By F. W. P. Greenwood.—Kenrick's Exposition, Vol. I. June 7.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual;* designed for families and Sunday Schools. No. 2, Vol. I.

Contents. What are the requisites in a Sunday School Teacher? On the properties of seeds; Children's Prayers; What should be taught in a Sunday School? Origin of Sunday Schools; Hospitality; How shall we give right views of Death to Children? What is Religion? Thy will be done; Vesper Hymn; On Prayer Notice. *June 7.*

SUNDAY SCHOOL LIBRARIES.

BOWLES & DEARBORN, 72, Washington street, have for sale, a large assortment of Books, for Juvenile Libraries, among which may be found the principal part of those recommended by the Committee of Gentlemen, appointed for that purpose. May 24.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England—viz.

UMBRELLAS of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do. Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin.

The following statements respecting the character of the work, and explanatory of the different parts, was published in the Register of the 24th ult.

Works of Rammohun Roy. The Works of Rammohun Roy which have been recently published, contain the whole of his writings in the theological controversy with the Baptist Missionaries. A brief history of the controversy, and of his extraordinary book is this.—Rammohun Roy, himself a Hindoo Brahmin, and educated in the polytheism of the Hindoos, had sufficient force and independence of mind, and sufficient reverence for truth, to reject the idolatry of his countrymen, and to labor assiduously in exposing its fallacy and unsoundness. On first becoming acquainted with Christianity as taught by Trinitarians, he was disposed to reject it on account of its resemblance in some of its features, and especially in the article of the Trinity, to the idolatrous notions of the Hindoos. But on becoming acquainted with Unitarian interpretations of Scripture, he found his objections laid against the *corruptions* of this religion,—the *human additions* to it, and not against the religion itself, as taught by its author and his immediate followers. His extensive learning and his familiarity with the oriental customs and style of writing and expression, enabled him soon to test the correctness of Unitarian interpretations of the Christian Scriptures. These interpretations he now declares to be the only true interpretations, and by his wonderful force and acuteness of intellect, and the persevering industry of his religious inquiries,—from being a learner, he has become one of the most profound and powerful expounders and teachers of our joyful Revelation, so long and so greatly obscured and corrupted.

Desirous of bringing his countrymen to embrace Christianity, he published in the native language of the country, in Sanscrit and in English, a small work extracted from the preceptive parts of the New-Testament, and entitled, "The Precepts of Jesus, a Guide to Peace and Happiness." In this he avoided any extracts relating to doctrines, or miracles; because he foresaw that the prejudices engendered in the minds of his intelligent countrymen against miracles by the fabulous wonders of Hindooism, would probably prevent their listening at first to any thing but what approved itself at once to their understandings, their hearts and consciences, as true and excellent.

But the Baptist Missionaries, who themselves publish parts of the New-Testament, and circulate them among the natives, were much offended that Rammohun Roy should do the same, unless he would follow *their* judgment and not *his own* in the selections. Instead of returning thanks to Providence, and hailing with joy and gratitude so able and generous an assistant of their missionary labors, they turned the whole force of the missionary press against him, and abused and illtreated him as an unbeliever and an enemy to Christianity. But Rammohun Roy, nothing dismayed by the unchristian severity and strange inconsistency of the missionaries, in their Review of his work, came forward at once with a publication entitled an "Appeal to the Christian Public, in Defence of the Precepts of Jesus as a Guide to Peace and Happiness." in which he defended the course he had pursued, in publishing first only the preceptive parts, the "*moral doctrines*" of Christianity, as the only effectual way of leading intelligent natives to listen to this religion at all.

But, with what we can scarcely consider anything else than a perverse and obstinate blindness, and infatuation, the missionaries persevered in their opposition to Rammohun Poy, and in their abuse of his benevolent labors. They reviewed his "Appeal to the Christian Public," in the same spirit as that manifested in the review of the "Precepts." To this review, he replied in a "Second Appeal to the Christian Public," in which he entered more at large, and with great ability on the consideration of Scripture doctrines. The missionaries continued the controversy, and replied to his "Second Appeal;" in reference to which reply, he has published in conclusion a "Final Appeal to the Christian Public," a work of upwards of 300 pages, and a book which, by its evidence of learned research, its skill and power of argument, places him, a Hindoo Brahmin as he is, in the very first rank of Christian Theologians.

The Precepts, first mentioned, and these several Appeals to the Christian Public form the work which has been recently published in this city. As an able and triumphant defense of Unitarian Christianity this work is worthy the notice and patronage of the Christian public; and viewed only as a *literary curiosity* it cannot fail, we think, to attract the attention of all curious and inquiring minds.

PULMEL.

A SAFE and sure cure in consumptions, (and for that disease only) for a more particular account of which, see an article in the Christian Register of the 24th inst. for sale by,

EBENEZER WIGHT, Druggist,
Milk opposite Federal-St.
Boston.

☞ Price $1 per bottle. 3t May 31.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by

April 19. JOHN MARSH.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

POETRY.

SPRING.

[The following Original lines on *Spring* were excluded last week, by the press of other matter.]

For the Christian Register.

Oh! for the power to tell the burning thoughts,
That stir within me at the voice of Spring;
As it goes forth o'er all the glowing earth,
And hill and valley send the echo on.
It has a charm to lure my spirit back,
To that green spot, where Hope's bright star arose,
And pour'd its beauty o'er the dawning soul;
Where the pure song of innocence broke forth,
From lips untutor'd, from a sinless heart.

That charm has made me free; aye, it has torn
The galling bondage of the world away.
Again I see the fair and pleasant fields,
Where the first throb of young delight was felt;
When I look'd up, and wonder'd at the sun,
And the blue sky so beautiful, and saw
The earth in smiles, and heard the little birds
Utter unconscious praise, and my full heart
Responded to their joy, and felt as glad,
As innocent as they.

Has the earth chang'd?
Are not its smiles as beautiful as then?
Do not the seasons, as they circle round,
Wake its old glory up? Spring with its smile,
And Summer with its glow; do they not still
Come with their load of benefits to man?
Yes, still they come in all their bright array,
And the old earth is glowing in their light,
As fair, and bright, and glorious, as when
On the bright morning of her birth she stood,
When morning stars, and all the sons of light,
Hail'd her fair presence 'mid the rolling spheres.
And still that song is heard; still the glad strains
Of that first anthem echo on the earth.

Aye—tho' proud man may slight it, and refuse
To join the humble melody, and turn
From the pure songs of Nature, to the strains
That come from hearts unconscious of thy love,
Yet He, who tun'd their thousand voices, hears,
And will accept the gladness of their song.
It is *ourselves* are chang'd—We have gone forth
To gather pleasure in a grov'ling world;
Have left the paths of Nature, and the flowers
Nurs'd by the dews of heav'n, for those whose charms
Are but delusions. If it were not so,
If sin no cloud had gather'd o'er our souls,
To dim the light of Heaven's own sunshine there,
Still the same glow would kindle as we gaz'd;
All Nature's joy would make us happy too;
Aye—joy would turn to rapture; we should pass
Beyond the bounds where our young wonder stopt,—
Beyond the sun, beyond the glowing sky,
And bind our spirits to th' eternal throne!

And shall it be? shall the cold earth
Shake off its icy fetters, and awake
Renew'd in glory from its dull repose;
And shall not man's cold bosom wake, and thrill
To the pure thoughts of innocence again?
Shall love undying win no praise from him
Whose life is in its smile?

Shall the glad shout
Of untaught Nature rise on every heath;
And shall not man, immortal man, send up
The nobler incense of his spirit's praise?
Shall he refuse to join the burning song,
And catch the fervor of creation's praise?

Father—it shall not be—thy love has wak'd
A glow within us that shall never die.—
Every green hill shall be a fragrant shrine,
And every mountain shall an altar be,
And every flower that opens to the sun,
And lends its sweetness to the passing breeze,
Shall be to us a monitor. Like them,
Our hearts shall open to thy love, and send,
Laden with joy, their sweet affections forth,
Till other hearts shall catch the flame from ours,
And the pure thrill of gratitude be felt,
And in the fervor of Devotion rise
An offering to THEE. N.

SELECTED HYMN.

For the Ordinatoin of a Minister.

Great Lord of angels! we adore
The grace that builds thy courts below;
And midst ten thousand sons of light,
Stoops to regard what mortals do.

Amidst the wastes of time and death,
Successive pastors thou dost raise,
Thy kingdom and thy truth to spread,
And form a people for thy praise.

At length, dismissed from feeble clay,
Thy servants join th' angelic band;
With them through distant worlds they fly,
With them before thy presence stand.

O blest employment! glorious hope!
Sweet lenitive of grief and care!
When shall we reach those radiant courts,
And all their joys and honors share?

Yet while these labors we pursue,
Tho' distant from thy heavenly throne,
Give us a zeal and love like theirs,
And half their heaven shall here be known.

LADIES' FRIEND.

FEMALE EDUCATION.

Among the branches of modern female education, there are few which shed a greater charm about the character, than that of writing well. By writing well, I mean both the power of expressing ideas in elegant language, and of copying that language upon paper with neatness and grace. The young ladies of the present age can scarcely devote too much early attention to this invaluable accomplishment. The laughing school girl, who carlessly scratches her blotted book, with letters of every size and shape, and who feels little solicitude as to her manner of speech, if she can make herself understood, cannot comprehend the numerous perplexities and mortifications to which she will be consequently exposed, as she mingles in the more important adventures of mature life. An awkwardness in forming a letter, or an embarrassment in spelling a word, may be called a trifling defect when compared with the advantages of industry, and the enchantments of beauty—but I have known serious effects result from trifles less important. A facility in common accounts, and an ease in the light transactions of business, are requisite accomplishments for every wife, and most certainly a knowledge of her own tongue, so as to clothe her thoughts with clear sentences, is a qualification which no mother could despise. After all, our character is made up of trifling features, which should be so moulded as to bear the test of severe examinations, or, however celebrated we may become, we shall want that most winning and most useful art, of making our most intimate friends happy. It seems to me, that there are different orders of human creatures, as there are of paintings. Some are calculated to dazzle at a distance, as the scenery of a theatre—and others like the finest efforts of the artist's genius, although not distinguished at first, become afterwards more admired the more they are viewed. We often find, that those whom nature has gifted with some striking quality, are lamentably deficient in other respects: Thus an admired actor is sometimes a bad citizen, and a great hero is often a great brute, and thus I have known a woman, who, in the ball room attracted every eye, and assumed an amiable sweetness of manner, sufficient to captivate every heart, but who was utterly ignorant of every charm to dignify her domestic life, and illumine the miserable darkness of her own home. Of all characters, if I were in search of a wife, (and no one knows what flat fortune may bring about,) I should look for such a one, as without any great and striking talent or beauty, possed the lesser qualities, and nice peculiarities of disposition. The one seems created to dazzle the world at large—her element is the breath of a multitude, and her excitement depends upon the raptures of public applause. Her beauty is like a painted banner, that is hurled in the air, and flaunts in the broad gaze of day. But the other resembles some sweet and delicate flower, which shrinks from the rude touch of the passenger, but is contended to yield its sweet perfume for the single being who cherishes it in his bosom. In every light it is beautiful in itself, and as we gaze upon its tender leaves and become more enamored, we wonder that nature could create so fair a production. Young ladies should consider this subject more than they do.

They should seek to educate themselves for wives and mothers who are to love and be loved, and not merely to shine through the ranks of flattering fashions, as the butterfly frolics through the transitory sweetness of spring, and perishes beneath the first rude breeze.

[From a View of the Livingston County High School, Ceneseo, New-York.]

HINTS TO PARENTS.

The early instruction imbibed from a parent's life, has the strongest influence in forming the future character. Before the mind is mature enough to think for itself, we look to those whom nature has constituted our guardians, to correct and sanction our opinions. In this way the parental authority gains a hold upon the mind of children, that never can be annihilated. And happy indeed would it be if the result were always the formation of a noble and manly character. Intelligent and well educated parents exert a glorious and beneficial power; but those who are darkened by ignorance, and chained by prejudice, transmit their intellectual qualities, as well as personal features, to their unfortunate descendants. When an instructer has to deal with the children of such parents, he has a double difficulty to encounter. He must meet the ignorance and obstancy of the one, and give a right direction to the preverted powers of the other. And after he has labored with all the assiduity of an almost self-sacrificing zeal, he must consider it an instance of rare felicity to escape a torrent of bitter invective. How many worthy instructers have had their peace assailed by the unjust reproaches of discontented parents? How many parents have seen cause of deep and hearty repentance that they ever lent a credulous ear to the complaints of boyish pettishness? Have you a son? Beware how you make the idle effusions of an irritated temper, the ground of serious accusation against his intellectual guide. As you value the consciousness of having discharged your duty, as you regard the future respectability of your child; as you would have him improve the precious hours of youth in gaining those acquisitions that are to make him a worthy and useful member of society; beware of giving your parental countenance to his frivolous complaints. Are you a mother?—As you wish your son to fulfil the bright hopes of maternal affection, as you wish him to become the boast and support of your life, the pride of your family, the ornament of society, beware of suffering your solicitude to betray you into unjust censures on the apparent severity of an instructer, whose duty leads him to apply a wholesome discipline to your darling child.

MISCELLANY.

TEMPERANCE.

The Chronicle of the Times, published at New York, gives the following extract, under the title, "Seasonable ramarks." The correspondent who furnished the article confesses his ignorance of the author, but expresses the belief that it was written by the late Rev. Ezra Sampson, the author of the "Brief Remarker," a celebrated series of papers published many years since in the Hartford Times. In this, however, the writer labors under a mistake.—The extract is from one of the sermons of a small volume published some years since in this city, by the Rev. Dr. Freeman, senior pastor of Kings Chapel in this city.

"As a branch of temperance, and as promoting your own comfort and the comfort of others, I would recommend to you to be neat in your person, your dress, and your houses. Cleanliness has been stiled a half virtue; and by the power of association, it naturally produces purity of mind.

"As another branch of temperance, and as in particular conducing to health and usefulness, I would advise you to retire to rest long before midnight, and accustom yourselves to breathe the salutary air of the morning. This practice will furnish you with many bright hours, in which you can make the most valuable acquisitions in knowledge, virtue and piety.

"Be industrious in performing the duties of your stations, industrious in enriching your understandings with useful knowledge. Whilst you live you must work, or suffer the consequence of becoming torpid in body and discontented in mind. Walk circumspectly; live by rule; divide the day into regular portions, and assign to each its proper employment.

"Be honest in all your dealings, true in your words, faithful to your engagements. If you have raised expectations, even by your looks and general course of behavior, though you have not promised in words, be careful to fulfil them.

Whatever your income may be, endeavor to live within it,—not because you may provide against the infirmities of old age, (though this is much to be wished for,) and not because you may have something to leave to your children—though this is also desirable—but that you may keep your mind unembarrassed, that you may have power to perform all your engagements, that you may acquire the reputation and enjoy the happiness of being punctual. Settle your accounts regularly, and never suffer them to get into confusion. Think nothing your own until you have paid for it. Do not fall into the mean habit of borrowing small sums of your friends and neighbors, and of never returning them. Wear your old garments if you are not able to buy new ones."

THE GARDEN SPIDER.

The history of the Garden Spider is very curious and very interesting. Many people believe that she flies when they see her pass from branch to branch, and even from one tree to another; but she transports herself in this manner: she places herself upon the end of a branch, or some other projecting body, and there fastens her thread; after which, with her two hind feet, she squeezes her dugs, and presses out one or more threads of two or three ells in length, which she leaves floating in the air. These threads are wafted by the wind from one side to another, and lodged either on a house or a pole; sometimes on a tree or a stake, cross a brook, and are there fastened by their natural glew: she afterwards draws them to her, to try if they are well fixed or not, and then they become a bridge, over which the spider passes and repasses in full liberty. She doubles and extends the thread as much as she thinks fit, by joining the shortest slips together; and then marches over a third part, or to the middle of the same thread, and adds another to it, by the aid of which she descends till she meets with a stone, a plant, or some solid body to rest on, or else she leaves it to fluctuate in the air, till it be fixed to some particular place. By this second thread she ascends to the first, and at some distance begins a third, which she fastens by the same management. When she has fixed three threads, she makes them stronger by doubling them; after which she endeavors to project a kind of square within them, which is easy for her to accomplish, because she ascends by the thread which joins on the right-hand to that which extended above, and then she passes to the other which descends on the left. During all this progress, she continually spins, and then shortens and bends the thread which falls on the right-hand, and joins to it that on the left, in what part she best approves, and by these means forms a square, or some figure that resembles it. In this square she makes a cross, with the same industry, whose middle point becomes a centre, to which she draws threads from every side, like the spokes of a wheel, which all terminate in the nave. This is the warp or basis of the work. She then spins a finer thread for the woof, and first places herself in the centre, where all the threads of the warp meet and cross one another. Round this centre she projects a small circle; after which she begins another a little more distant, and always continues to draw this circular thread from one spoke to another, till she comes to the large threads which sustain the whole work. When the net is thus spread, her next care is to entrap the game; for which purposes she places herself in the centre of all these circles, with her head downwards; because her belly, which joins to a very slender neck, would fatigue her too much in any other position; whereas in this posture, it is supported by her feet and breast. In this situation she awaits her prey, of which she is not long destitute, for the air is so replenished with flies, who are perpetually in motion, that a sufficient quantity of them soon fall into her toils.

When a small fly becomes her captive, she despatches it upon the spot, because it is a repast, which does not require much preparation; but when her provision is larger, and happens to be a strong fly who makes a vigorous resistance, the spider, wheeling round, involves him in a number of threads, with which she entangles, fetters, and then keeps him suspended in the air; after which she bears him away to the nest below her web, and which she conceals in the leaves, or under a tile, or some other shelter, commodious either to pass the night in, or screen herself from the rain.

On no part of the character has education more influence, than on the temper; the due regulation of which is an object of so great importance to the enjoyment of the present life, and to the preparation for a better.

PORTER.

This is made from high-dried malt, and differs from other malt liquors in the proportions of its ingredients, and from the peculiar manner in which it is manufactured.—Much has been said upon the frandulent adulteration of this article: but I am inclined to believe, that these statements have been exaggerated. It is, at all events, certain, that such adulterations are not carried on in the caldrons of the brewer, but in the barrels of the publican. The origin of beer called *entire*, is to be thus explained: Before the year 1730, the malt liquors in general use in London were ale, beer, and two-penny; and it was customary to call for a pint, or tankard, or half-and-half, i. e. half a pint, or tankard, or half of beer, and half of ale or half ale and half of two-penny. In course of time it also became the practice to call for a pint or tankard of *three-threads*, meaning a third of ale, beer, and two-penny; and thus the publican had the trouble to go to three cocks, for a pint of liquor. To avoid this inconvenience and waste, a brewer, of the name of Harwood, conceived the idea of making a liquor which should partake of the same united flavors of ale, beer, two-penny. He did so, and succeeded, calling it *entire*, or *entire butt*, meaning that it was drawn entirely from one cask or butt; and, as it was a very hearty and nourishing liquor, and supposed to be very suitable for porters and other working people, it obtained the name of "Porter." *Dr. Paris on Diet.*

JUVENILE LIBRARIES.

Books recommended for Juvenile Libraries by a Committee of the Ministerial Conference in Berry St.

☞ *For sale at the Christian Register Office.*

Always Happy. Advantages of a good Resolution.
Anna Ross, abridged. Amusements of Western Heath.
Alice and Ruth. Adelaide, or the Rainy Evening.
Abstract of Bible History. Adventures of a Bible.
Adopted Daughter. Anson's voyage round the world.
Arthur Morteith. Alfred Campbell, by Mrs. Hofland.
Adelaide, or the Intrepid Daughter, by Mrs. Hofland.
Address to young persons, by Bishop Watson.
Aunt Mary's Tales for Boys, by Mrs. Hughs.
Aunt Mary's Tales for Girls.
Advice to a Young Woman at Service.
Advice to his Grandchildren, by Sir M ale.

Basket Woman, by Miss Edgeworth. Bracelets.
Barring Out. Barbauld's Lessons and Hymns in Prose.
Birth Day Present. Book of Trades, 3 vols.
Broken Flute. Beggar Woman. Belzoni in Egypt.
Botanical Garden. Badge. Boat to Richmond.
Blind Farmer. Black Velvet Pelisse.
Byron's Narrative of the loss of the Wager, man of War

Crusaders, by Mrs. Hofland. Cousins, by Mrs. Hughs.
Cottage, by Miss Sterndale. Charles Ashton.
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Cherry Orchard, by Miss Edgeworth. Confession.
Clergyman's Grandaughter. Cabinet of Curiosities.
Channing's Sermon, to Children. Christmas Gift.
Congo in Search of his Master. Cabin Boy.
Christian Teacher's Manual, periodical.
Cooks's Voyages, 2 vols. by Dr. Kippis.
Christmas, a happy time, by C. A. Mant.
Child who took what did not belong to her.
Clergyman's Widow, by Mrs. Hofland.

Deformed Boy, by Miss Sedgwick. Drowning Boy.
Dame School Holiday. Descriptive Scenes.
Discovery of America, by Columbus. Dainty Boy.
Dangerous Voyage, of Capt. Blythe. Display.
Domestic Recreations, by Mrs. Wakefield.
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Daughter of a Genius, by Mrs. Hofland.
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Eleanor Moreland. Edward the Sunday Scholar.
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Frank, Sequel to, 2 vols. Friend of Youth.
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Filial Affection and Clergyman's Grandaughter.
Familiar Tales for children, by Miss Crabbe.

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George White, or the Generous Boy.
George Freeman, the Farmer's Boy.
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THE proposed work is designed *primarily* to assist that already numerous and increasing class, the teachers in our Sabbath Schools; though making obviously a very small proportion of those, to whom its usefulness must extend. It is not a little singular, that while books, illustrating the New Testament, have been multiplied, almost to a proverb, the benefit of them has been confined, in a very great degree, to the learned, who need them least. The old English commentators, without exception scarcely, are in the form of ponderous folios; while the foreign critics, both recent and more remote, who are thought to reflect more light on the sacred volume, are locked up in an inaccessible tongue.

As a general rule, it is intended in this work, to present that interpretation *only* of a text, which is, upon the whole, deemed most tenable. But where, of two or more senses, the preference is not easy to be made, both are submitted, without comment, to the judgment and choice of the reader. But the editor is fully sensible of the evil of distracting, by too much variety, the minds of such as have been little exercised in comparisons of this sort. Those comments therefore, which have nothing to recommend them but the ingenuity or the inventive faculty of the author, it is best to pass by without regard.

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